

Surah 34 Surah Saba

SABA

THE LINK BETWEEN SURAH SABA AND SURAH AHZAAB

By Name: *Surah Ahzaab* contained the message to remain steadfast upon *Towheed* even though the *Ahzaab* (various groups) oppose *Towheed*. As long as they are steadfast on *Deen*, the *Mu'mineen* will always be victorious over the *Kuffaar*, just as they were victors in the Battle of *Ahzaab*. *Surah Saba* presents the message that instead of opposing the *Mu'mineen*, it would be best for the *Kuffaar* to accept the belief in *Towheed*. If they do not, they will suffer the same fate as the people of Saba, who were annihilated for rejecting *Towheed*.

By Content: *Surah Ahzaab* mentioned that a man's wife will not be treated as his mother merely because he says so. Similarly, a person's adopted child will not be regarded as his own child, even though he desires that the child be his. In a like manner, no one can overrule Allaah's verdict in the *Aakhirah* despite peoples' belief.

Surah Saba replies to the doubts that the *Kuffaar* have about the *Ambiyaa* ﷺ, the angels and the *jinn* being able to hold weight in Allaah's court.

A SUMMARY OF THE SURAH

The fourth part of the Qur'aan commences with *Surah Saba*. The central theme of this part is that no one is able to alter Allaah's decree by his own will. Therefore, only Allaah must be called upon whenever one is afflicted with any adversity. Only He must be worshipped and no partner should be ascribed to Him.

There are therefore two central issues discussed in this part, viz. (1) that no one can overrule Allaah's decisions, and (2) that only Allaah is worthy of worship. *Surah Saba* discusses the first of these two issues while *Surah Faatir* discusses the fact that Only Allaah must be worshipped. The *Surah* asks people why do they foolishly worship others and appeal to them as Helpers?

The central theme of *Surah Saba* is denying the belief that others can influence Allaah's decision by their intercession. This is supported by six proofs. Replies to four incorrect beliefs concerning the theme are also given in the *Surah*. The first concerns Dawood ﷺ, the second concerns Sulaymaan ﷺ, the third concerns the Jinn, and the fourth concerns the angels.

Verses 10 and 11 reply to the first incorrect belief concerning Dawood ﷺ. People thought that since the mountains and birds glorified Allaah with Dawood ﷺ and since iron became as soft as wax in his hands, he must certainly possess the ability to influence Allaah's decision

through his intercession. Allaah replies to this incorrect belief by saying that all the capabilities and feats that Dawood عليه السلام possessed were given to him by Allaah. Therefore, he can never overrule Allah's decree in any way.

The same misguided belief was held about Sulaymaan عليه السلام because he possessed overwhelming authority over many of Allaah's creation, including the Jinn. From verse 12, Allaah dispels this false belief by impressing upon man that it was Allaah alone who granted everything to Sulaymaan عليه السلام. Although he was certainly a great Prophet and king, yet this was so only by virtue of Allaah's grace. Whatever the Jinn did for him was for the benefit of the public, and only possible by Allaah's command.

The *Mushrikeen* also believed that the *Jinn* possessed knowledge of the unseen. Allaah dispels this belief in verse 14, where He describes how Sulaymaan عليه السلام passed away while engaged in worship. However, Allaah caused his body to remain upright in a standing position with his staff, which propped him up. Thinking him to be alive, the Jinn continued to work as he had commanded them to. It was only after some time when termites consumed the staff that his body collapsed to the ground. Then Only did the Jinn realise that he was dead. If they possessed knowledge of the unseen, they would have never toiled for such a long time.

The fourth incorrect belief that the *Mushrikeen* held was that the angels also possessed the ability to influence Allaah's decision by their intercession. Allaah dispels this belief from verse 22 by telling them that it is He who has granted to the angels every ability that they possess. Therefore, they cannot be regarded as beings whose intercession can overrule Allaah's decision. The angels will speak the truth only when they are asked to speak on the Day of Judgement and will say or do nothing to save people who deserve punishment.

Allaah makes the theme clear in verse 23, where He states, **“Intercession (on behalf of anyone) cannot profit (another) in His presence, save for the one whom He permits (intercession).”**

سُبْحَانَ سَبَإٍ مَكِّيَّةٍ وَهِيَ أَرْبَعٌ وَسِتُّونَ أَلْفٌ وَمِائَتَانِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ①

1. All praise (in all forms and aspects) belongs to Allaah, to Whom belongs whatever is in the heavens and whatever is in the earth. All praise belongs to Him in the Aakhirah as well. He is The Wise, the Informed.

يَعْلَمُ مَا يَلْبِجُ فِي الْأَرْضِ وَمَا يُخْرِجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ②

2. He knows what (rain) enters the earth, what (plantation) emerges from it, what (revelation) descends from the sky and what (actions of people) ascends into it. He is the Most Merciful, the Most Forgiving.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ③

3. Those who commit kufr say, “Qiyaamah will never dawn on us.” Say, “Why not? (Qiyaamah is inevitable!) (I swear) By my Rabb Who possesses the knowledge of the unseen! It will definitely dawn upon you. (His knowledge is so complete that) Not even (something that equals) the weight of an atom in the heavens and the earth can hide from Him. Even everything smaller (than an atom) and everything larger is (recorded) in the Clear Book (the “Lowhul Mahfoodh”).”

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ④

4. (Qiyaamah will come) So that Allaah may reward those who have Imaan and who work righteous deeds. Theirs shall be forgiveness and a bountiful sustenance (in Jannah).

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ⑤

5. Those who exert themselves to defeat Our Aayaat (to make them seem false to others), theirs

shall be a punishment of painful proportions.

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ①

6. Those (Jews and Christians) who have been granted (proper) knowledge (of the previous scriptures) will realise that what has been revealed to you (O Muhammad ﷺ) from your Rabb is the truth and that it guides to the path of the Mighty, Most Praiseworthy. (Because of this realisation, they accept Islaam and also invite others to it.)

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنْبِئُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ أَنْتُمْ لَفِي خَلْقٍ جَدِيدٍ ②

7. (However,) The Kuffaar (who do not realise the truth) say (mockingly to others), “Should we lead you to a man (Rasulullaah ﷺ) who says that when you have been completely reduced to fragments (decomposed after your death), you will reappear as a new creation?”

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ③

8. “Does he invent lies about Allaah, or is he insane?” Rather, (it is) those who do not believe in the Aakhirah (who invent lies about Allaah and are insane and who) are (soon to suffer) in punishment and (are lost in) a distant deviation (who are so misguided that they cannot realise the truth).

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَاءْ نَحْفَظْ بِهِمُ الْاَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ لَآيَةٌ لِكُلِّ عَبْدٍ مُنِيبٍ ④

9. Do they not look at the sky and the earth before them and behind them (and ponder that the Allaah Who first created all of it also has the might to to destroy them also) ? If We will, We could sink them into the ground or cause a portion of the sky to fall on them. There are certainly Aayaat (demonstrating Allaah's power) in this for every slave who repents.

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا لِيَجْبالَ أَوَّيَّ مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ ⑤

10. Verily, We granted Dawood (عليه السلام) a great bounty from Us (referring to his Prophethood and the Zaboor). (Addressing the mountains, We said,) “O mountains! Repeat (the Tasbeeh) with Dawood” and the birds (were also given this command). We also made iron soft (like wax) for him (so that he could mould it as he wished without any effort).

إِنْ أَعْمَلَ سِيغَتٍ وَقَدَّرَ فِي السَّرْدِ وَعَمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ⑥

11. (Allaah commanded Dawood (عليه السلام), “Make coats of armour (with the iron), perfect the links

(so that they join together and allow the soldiers wearing the armour to move freely) **and you all** (your family) **should do good deeds. I am certainly watching whatever you do** (and will reward you for all the good you do).”

وَلَسُلَيْمَنِ الرِّيحُ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَاهُ عَيْنَ الْقَطْرِ وَ مِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ
بِإِذْنِ رَبِّهِ وَمَنْ يَنْزَغُ مِنْهُمْ عَنْ أَمْرِنَا نَذِقْهُ مِنْ عَذَابِ السَّعِيرِ ١١

12. We placed the wind at the service of Sulaymaan (so that it blew at his command). **Its** (distance of) **travel** (when transporting him) **in the morning was** (equal to the distance covered in) **a month's journey** and its travel in the evening was (also equal to the distance covered in) **a month's journey.** (Sulaymaan could therefore travel wherever he wished at tremendous speed.) **We also caused a spring of** (molten) **copper to flow for him** (which he could use as he pleased without having to dig it and melt it). **There were those of the Jinn who used to work before him by the command of his Rabb. Those of them** (the Jinn) **who turned away from Our command** (refusing to work for Sulaymaan), **We would make them taste the** (blazing) **punishment** (made) **of fire.**

يَعْمَلُونَ لَهُ مَا يَشَاءُونَ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رِاسِيَتْ إِعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ
مَنْ عِبَادِيَ الشَّكُورُ ١٢

13. As he (Sulaymaan) **pleased, they** (the Jinn) **would construct for him huge buildings, sculptures, dishes** (basins) **the size of dams and large pots which** (were so heavy that they) **could not be moved from their place.** (Allaah addressed the family of Dawood saying,) **“O family of Dawood! Express your thanks** (to Me for the favours I have given you). (Unfortunately,) **Few of My bondsmen are thankful.”**

فَلَمَّا قُضِيَ عَلَيْهِ الْمَوْتُ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتْ
الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ١٣

14. When We decreed death for him (Hadrath Sulaymaan) **as he stood watch over the Jinn constructing something), it was only the termites that made them aware of his death by eating his staff** (thereby causing his body to fall without the support of the staff). **When he fell, it became evident to the Jinn that if they had knowledge of the unseen** (as some misguided people claimed), **they** (would have known of his death a long time ago and) **would not have remained in a humiliating** (disgraceful) **punishment.** (Had they known about Sulaymaan's death, they would not have punished themselves by continuing the hard work. This incident made it clear to the people that the Jinn do not possess knowledge of the unseen.)

لَقَدْ كَانَ لِسَيِّفٍ فِي مَسْكَنِهِمْ آيَةٌ جِئْنِ عَنْ يَمِينٍ وَشِمَالٍ كُنَّا مِنْ رِزْقِكُمْ وَأَشْكُرُوا إِلَهُ بَلَدَهُ
طَبِيبَةً وَرَبُّ غَفُورٌ ١٤

15. There was certainly an Aayah (denoting Allaah's greatness) **for the people of Saba** (a place in

فَاعْرُضُوا فَرَسَنَا عَلَيْهِمْ سَبِيلَ الْعَرَمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٧﴾

ذَٰلِكَ جَزَاؤُهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجْزِي إِلَّا الْكَافِرِينَ ﴿١٧﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرُسِيرَ وَافِيهَا لَيَالٍ وَأَيَّامًا
 أَمِينٌ ۝۱۸

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

20. Iblees (*Shaytaan*) certainly found his expectation (*beliefs*) about them to be true, so all

of them followed him *(into kufr)* besides a group of Mu'mineen.

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لَنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ ٢١

21. He *(Shaytaan)* cannot wield any power over them *(cannot force them to do anything)*, except that *(We have granted him some ability to influence them to do wrong so that)* We may know those *(differentiate)* who have Imaan in the Aakhirah from those who are in doubt about it. Your Rabb is Watchful over everything.

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُمْ مِنْهُمْ مِنْ ظَهِيرٍ ٢٢

22. Say, “Call those *(gods)* whom you worship besides Allaah *(to assist you in any way in this world or in the Aakhirah)*. *(However, they are unable to assist you in the least because)* They have no control over *(even)* an atom's weight in the heavens or in the earth. *(Let alone having complete power over anything,)* They do not even share any partnership in the two *(in the heavens or in the earth)*, and none of them are assistants to Allaah *(because He needs none to assist Him in anything)*.”

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكَ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ٢٣

23. *(Some Mushrikeen maintained that their idols would intercede on their behalf before Allaah. Allaah dispels this belief by saying that)* Intercession *(on behalf of anyone)* cannot profit *(another)* in His presence, except for the one *(for)* whom He permits *(intercession)*. *(However, it is certainly beyond the capability of their idols to ever receive such permission to intercede on the day of Qiyaamah because even the Mushrikeen admit that they are helpless. In fact, receiving any command from Allaah is not an easy affair because even when the mighty angels receive commands from Allaah, they are overcome with fear. They remain in this condition of fear)* Until the time comes when the fear leaves their hearts and they say *(to each other)*, “What has your Rabb said?” The reply is, “*(He speaks)* The truth and He is the Exalted, the Great.”

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ ۚ وَإِنَّا أَوْيَاءُكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ٢٤

24. Say *(to the Mushrikeen)*, “Who sustains you from the heavens *(by sending rain)* and the earth *(by growing crops)* ?” Say *(in reply to the question)*, “Allaah! *(Since even the Mushrikeen accept this fact, they should think that it is)* Either we *(Muslims)* or you *(Mushrikeen who)* are certainly correctly guided or clearly misguided.” *(It is obvious that the misguided ones are those who do not worship Allaah despite knowing that it is Only He Who sustains them.)*

قُلْ لَا اسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ٢٥

25. Say (to them), “You will not be questioned about the sins we commit and we will not be questioned about what you do.”

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٣١﴾

26. Say, “Our Rabb will gather us (on the Day of Qiyaamah) and then decide between us with the truth (with justice). He is certainly the Best Judge, the All Knowing.” (No information is hidden from Him.)

قُلْ أَرُونِي الَّذِينَ ادَّعَىٰ لَهُمْ شُرَكَاءُ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣٢﴾

27. Say, “Show me those (gods) whom you ascribe as partners (to Allaah). Never (they cannot ever be equal to Allaah)! But (far superior to all of your gods) He is Allaah, the Mighty, the Wise.”

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٣﴾

28. We have sent you (O Muhammad ﷺ) to the whole of mankind only as a carrier of good news and a warner (and not as one who has to force people to accept Imaan). However, most people (the Kuffaar) do not know (that you are Allaah's true Nabi).

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٣٤﴾

29. They (the Kuffaar) say, “When will this promise (of punishment) be fulfilled, if you are truthful (in your claim to prophethood)?”

قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٥﴾

قُلْ

30. Say, “You have an appointment (the promise of punishment) on a day which you will be unable to postpone for a moment nor bring forward.”

وَقَالَ الَّذِينَ كَفَرُوا لَنُؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِّلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣٦﴾

31. The Kuffaar (adamantly) say, “We shall neither believe in this Qur'aan nor in those (scriptures revealed) before it.” If only you could see the time when the oppressors (these Kuffaar and sinners of shirk) will be standing before their Rabb. Each one will be passing the blame to the other. Those of a lower status (the misguided followers in the world) will say to those of a higher status (their leaders who misguided them), “If it were not for you (influencing us to commit kufr), we would have been Mu'mineen.”

قَالَ الَّذِينَ اسْتَكْبَرُوا لِّلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَا عَنْ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنتُمْ مُجْرِمِينَ ﴿٣٧﴾

32. Those of higher status *(the leaders in the world)* will reply to those of lower status *(the weak ones who followed them in the world)* saying, “Did we *(forcefully)* prevent you from the guidance *(Islam)* when it came to you? No *(we did not force you to reject Islam)* ! You were all criminals *(sinners)* yourselves *(you were yourselves guilty of the kufr and sin and cannot place the blame on us)* .”

وَقَالَ الَّذِينَ اسْتُضِعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَالتَّهَارُ إِذَا تَمَرُّونَا أَنْ تَكْفُرَ بِاللَّهِ وَتَجْعَلَ لَهُ
أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَعْتَلَّ فِيْ عَنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿٣٢﴾

33. Those of a lower status *(weak ones)* will say to those of a higher status *(the proud leaders)*, “Day and night did your schemes *(deception)* prevent us *(from Islam)* when you *(tirelessly)* instructed *(deceived)* us to disbelieve in Allaah and to ascribe partners to Him.” *(However,)* They *(both groups)* will suppress *(hide)* their remorse *(for not accepting Imaan)* when they see the punishment *(knowing that remorse will now be useless to them and fearing that others will taunt them)*. We will then place yokes on the necks of the Kuffaar *(and drag them to Jahannam)*. They will be punished only for what they did *(and not for anything they did not do)*.

وَمَا أَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٣﴾

34. Whenever We sent a warner *(a Nabi)* to a town, the affluent people *(because of their wealth, power and fame)* said, “We disbelieve in what has been sent with you.”

وَقَالُوا لَوْ كُنَّا كَثَرًا مَّاؤَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٤﴾

35. They *(the affluent)* said, “We possess more wealth and more children than you *(so how can you expect us to follow you?)*. We can never *(ever)* be punished *(because Allaah loves us, as seen by the many favours with which He has blessed us)* .”

قُلْ إِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٥﴾

36. Say, “Verily my Rabb increases sustenance for whoever He wills *(for reasons known best to Him and not because He loves them)* and decreases *(the sustenance of whoever He wills for good reason and not because He dislikes them)*. However, most people do not know *(this and foolishly think otherwise)* .”

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَى إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ لَهُمْ
جَزَاءٌ الصَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ﴿٣٦﴾

37. Your wealth and children are not such that they can draw you closer to Us *(merely)*

because you have them in abundance), except for him who has Imaan and does good deeds. (Such a person's wealth and children can certainly take him closer to Allaah because he will use them to please Allaah.) For these people, there shall be a multiplied reward on account of what (good) they do, and they shall rest peacefully on balconies (of lofty chambers in Jannah).

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

38. (On the other hand,) Those who exert (tire) themselves to defeat Our Aayaat (to make them seem false to others), these people will be presented (seized) for punishment (in Jahannam).

قُلْ إِنْ رَبِّي يَبْسُطِ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

39. Say, "Verily my Rabb increases sustenance for whoever of His bondsmen He wills and decreases for him (whom He wills as a test for them). Whatever good (wealth) you spend (in charity for Allaah's pleasure), He will replace it (with a reward that is far more valuable). He is the best of providers."

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

40. (Do not forget) The day when We shall gather them all, and Allaah will say to the angels, "Are these the ones (people) who used to worship you?"

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مَنْ دُونَهُمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

41. They will say, "You (Allaah) are Pure! You are our Protecting Friend, not them. The fact is that they (never worshipped us but) used to worship the Jinn (the Shayateen who persuaded them to worship us), most of them believing them (believing the reasons the Shayateen gave them for worshipping us)."

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفَعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٤٢﴾

42. Today (on the Day of Qiyaamah), none shall be able to do good or harm to anyone. We will say to the oppressors (the Kuffaar), "Taste the punishment of the Fire which you used to openly deny."

وَلَا اتَّخَذُوا عَلَيْهِمْ إِلَهًا يَبِينُ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصْدَقَكُمْ عَمَّا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا آفَاقٌ مُفْتَرَىٰ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَجَاءُهُمْ إِنَّ هَذَا إِلَّا أَسْحَرُ مَبِينٌ ﴿٤٣﴾

43. When Our clear Aayaat are recited to them (the Kuffaar), **they say**, “He (Rasulullaah ﷺ) is but a man who wishes to prevent you from (worshipping) what your forefathers worshipped (so that he can become your leader).” **They also say**, “This (Qur’aan) is just a forged lie (that is falsely attributed to Allaah).” (However, when asked why the Qur’aan has such a profound effect on even intelligent people when it is alleged to be a forged lie), **The Kuffaar say about the truth (the Qur’aan) when it comes to them**, “This is but obvious magic (which bewitches people).”

وَمَا آتَيْنَهُمْ مِّنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيرٍ ۚ

44. (It is strange that the Mushrikeen of Makkah so adamantly refused to believe in Rasulullaah ﷺ when) We neither gave them any scriptures that they could study (read) nor did we send a warner (Nabi) to them before you. (They therefore did not have anything authentic to hold onto, which they would find hard to forsake in order to accept Islaam.)

وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ وَمَا بَالُهُمْ عَسَارَ مَا آتَيْنَهُمْ فَكَذَّبُوا رَسُولِي ۖ فَكَيْفَ كَانَ نَكِيرِ ۚ

45. (However, the rejection of the Mushrikeen of Makkah is nothing new because) Those before them (also) rejected (their Ambiyaa ﷺ). (The Mushrikeen of Makkah regarded their wealth and honour as a source of pride to justify their opposition to Rasulullaah ﷺ, whom they regarded as an ordinary person. Allaah says that) **These people** (the Mushrikeen of Makkah pride themselves for their wealth when they) **cannot even reach a tenth of what We gave them** (the nations of the past), **yet** (despite their meagre resources) **they (dare to) reject My Rusul. How (grievous) will be My retribution** (My punishment in both worlds for such insolence) !

قُلْ إِنَّمَا أَعْطَاكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَتْنِي وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ۚ

46. Say (to the Mushrikeen of Makkah), “**I give you only one** (piece of) **advice. (The advice is) That for Allaah's sake (pleasure), you stand** (either) **in pairs or individually and then you think** (about the sanity of Rasulullaah ﷺ whom you allege is insane). (After sober thought, you will admit that) **Your companion** (Rasulullaah ﷺ) **is not insane** (because you had known him since his young days and have never known him to say or do anything blameworthy). **He is but a warner to you before the arrival of a severe** (terrible) **punishment** (catastrophe).”

قُلْ مَا سَأَلْتُكُمْ مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۚ

47. (O Rasulullaah ﷺ!) Say (to the Kuffaar), “(If you claim that I have asked you for some payment for accepting my message, then listen.) **You can keep whatever payment I may have asked of you. My reward is Allaah's responsibility** (with Allaah) **and He is Witness over all things** (my honesty and intentions are known to Him).”

قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَٰمُ الْغُيُوبِ ۚ

48. Say, “**Verily my Rabb hurls the truth** (at falsehood, causing it to.) **He has perfect**

knowledge of the unseen (and knows that the truth will always prevail despite the temporary victories of falsehood).”

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾

49. Say, “The truth (Imaan and Islaam) has arrived (come) and falsehood (kufr and Shirk) shall neither show its face, nor make a return (to deceive people).”

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

50. Say (to the Kuffaar), “If I am astray, then I have strayed to my own detriment (without he firing you, so why do you continue harassing me?). However, if I am rightly guided, then it is on account of what (revelation) my Rabb has revealed to me. (Hence it will benefit you tremendously to follow me rather than oppose me.) Verily, He is the All Hearing, Close.”

وَلَوْ تَرَى إِذْ فِرْعَوْنُ أَفْلَاقَتْ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾

51. If only you could see (the Day of Qiyaamah) when they (the Kuffaar) will be terrified (when they are punished), (they) will have no escape (from it) and will be seized from nearby (so suddenly that they will be unable to offer any resistance to escape).

وَقَالُوا أَمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾

52. They will (then) say, “We (now) believe it (in everything the Ambiyaa ﷺ told us).” How can they reach it (Imaan) from a distant place (from the Aakhirah) ...

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾

53. ...when they had already disbelieved it before (in the world)? (The opportunity to accept Imaan is restricted to this world. It will not be possible to accept Imaan in the Aakhirah.) They were shooting at the unseen (an invisible target) from a far-off place (from a great distance, meaning that they were merely attempting the impossible when they tried to justify their beliefs).

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾

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54. A barrier will fall (be set) between them and the desires they hoped for, just as it occurred to the groups before them. (They will therefore not be given the opportunity to repent and accept Imaan. All the expectations they had about their gods saving them in the Aakhirah will also vanish into thin air.) Indeed, they were ever in a confused doubt (and therefore they did not accept Imaan).